Only this

15

Something in

ANSWER

To Two late MALITIOUS LIBELS of

William Rogers;

Intituled,

The Sixth+ *and Eighth part of his* (falsly so called) *Christian-Quaker*, &c.

+ The 7th being [illegible] by God [illegible]

Being a further Caution to FRIENDS, To take heed of that Treacherous Spirit that is entered into WILLIAM ROGERS and his Abettors.

Who under the Profession of Primitive Truth, are betraying it to the World, and puting truths Lambs into their Bearskins for the World to Worry, because they have no power to do it themselves, who have published their wicked Books in Askalon the *fire of their Infamy*; and have told it in Gath, the *Wine Press*, to press out their sower Grapes to set the Peoples teeth on Edge against the Lambs of God.

Published for the Clearing of *Truth* against William Rogers's *Lies* and *Slanders*, and for the Information of the simple-minded, that they may not be insnared by the Crafts and Wiles of Satan through such fallen Antichristian Instruments as *William Rogers* and such as are Entered into the same Malitious Spirit with him.

C. T.

2 Tim. 3. v. 8. *Now as* Jannes *and* Jambres *withstood* Moses, *so do these also resist the Truth, Men of Corrupt minds, Reprobate concerning the Faith.*——

V. 9. *But they shall proceed no further; their folly shall be manifest to all Men, as theirs also was.*

V. 13. *But evil men and seducers shall wax worse and worse, deceiving and being deceived.*

London, Printed for *John Bringhurst*, Printer and Stationer, at the Sign of the *Book* in *Grace-Church-Street*. 1682.

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AN

ANSWER

TO

William Rogers.

William Rogers,

I Have read ſomething in thy two Books, called the ſixth and eighth part of thy Book, called, The Chriſtian Quaker, reflecting upon me at a groſs abuſive rate, becauſe I withſtood thee in Print, in thy Printing that malicious Book called by thee, The Chriſtian Quaker, &c. And good ground I had to withſtand thee as I did: For reading in thy Book, I underſtood thy drift & intent to be, to render dear *G.F.* by Name, & ſeveral others dragged by their Names in thy Book, with my ſelf included, and indeed all Friends who are in Unity with us, who are the Church of Chriſt, *to be* Apoſtates *and* Innovators, and thy ſelf with thy Adherents, to be the Chriſtian-Quakers, in thy falſe ſence, as plainly appears in thy Book, which I ſuppoſe thou wilt not deny.

So this being the true ſtate of the caſe, we muſt either ſubmit to thee, or thou, and thoſe of thy Spirit, to us. But that we are Apoſtates or Innovators, (that is, Revolters, Backſliders from the Truth, deſerters of our Guide and Captain Chriſt Jeſus: And Innovators, or ſuch as bring in new things into the Church, and alter or contradict the true Government and State of it) we utterly deny, and reject thy falſe Charge, and all that are concerned with thee.----And my Charge from God upon thee is true: Thou art of a Rebellious Mind, and ſtandeſt up, as *Korah* and his Company did, againſt Gods faithful and true Servants, who have and do keep

their Habitations in the Truth to this day: And thou art of a *slanderous Tongue, and void of a good Understanding*. How long wilt thou pervert the *Truth* in thy gainsayings, and stand in opposition to the Lords power, and reject Gods pure Counsel to thee through his Servants, and their tender desires for thee, which sometimes have reached thy Conscience! But take heed left thy Ruin come, and there be none to help thee: And when thy work is over, without Repentance, with *Judas*, thou go to thy proper place.

What adoe thou makest because I have quoted no particular sentence out of thy Book, but in the general as in my Title Page, and other places, I have given the Reader to understand, that the matter of my Charge, against thee is in thy Book, called, The Christian-Quaker, &c. These are my words in the Title Page: To Friends, 'To take heed of that Treacherous Spirit that is entred into Willi-'am Rogers, and his Abettors; as appears in his Book falsely cal-'led, The Christian Quaker. And if the ground of my Charge against thee be not the ground of thy Book, and in thy Book over and over; then I have erred and am not to be believed. But thou canst not justly deny, nor any of thy Abettors, but that thou hast rendred us aforementioned, to be both Apostates and Innovators; and if thou dost deny it, thou dost overthrow the foundation of thy Book: And none need to pin their Faith on my Sleeve to believe this; but in the Light of Christ to Read, See, and Believe for themselves in this matter. And to thy wicked Book I refer the Reader, whether this be not the main Subject of it; and so is notorious false and blasphemous. Read *Rev.* 2. 9. *I know the Blasphemy of them which say they are* Jews *and are not; but are of the Synagogue of* Satan. This is become thy condition, who callest thy self a Christian Quaker; but indeed art of the Synagogue of Satan, that Adversary.

And what if I have neither particularly quoted *Part* nor *Page* of thy Book; yet what I affirm is true: Unto which, for proof of what I say, I refer the *Reader* to thy Book, and justifie my Charge against thee; and Charge thee with Rebellion, and gainsaying the Truth, and Power of God in his faithful Servants: For we Charge thee in the Presence of God, and before his Angels and Men, to be a false Accuser of the Brethren, and to be guided by a malicious evil Spirit.

And

And now as for *my not quoting Part and Page out of thy Book*; I did not go about particularly to Anſwer thy Book, but to bear my Teſtimony againſt thee, not to be of God in that Spirit thou writ it. And in *Rev.* 2. 15. is ſpoken by *John* of the Doctrine of the *Nicolaitans* which he *hated*, and quotes not *what that Doctrine was*, nor *Chapter* nor *Verſe*; and yet is not reflected on, as not to be believed in one word he ſpeaks, *&c.*

And whereas thou quoteſt ſomething out of the third Page in my Book, and quarrel'ſt with the two laſt words [for ever] becauſe I ſay, To the Praiſe of his Name for ever; having before ſpoken of the Lords *eminent Inſtruments in his Hand*, as dear G. *F.* and others oppoſed by *W. R.* as Apoſtates and Innovators. Thou ſayeſt, by the words for ever, *If I mean* G. F. *(that is to the Praiſe of* G. F.'s *Name for ever) Then thou ſayeſt I ſhould have added ſo and ſo*, &c. And ſo bringeſt in ſeveral ifs and runneſt with thy *Horns* eſpecially againſt G. *F.* But this is *quibling*, and *ſcurrilous*, and *catching*, according to the Nature of the Spirit thou art led by: For who will take it ſo? But to put all out of doubt for the ſake of the ſimple, it is to be read, according to *my Mind* and *Meaning*, To the Praiſe of the Lords Name for ever.

Now *William*, Theſe fooliſh things from a perverſe and malicious Airy Mind, thou haſt been Publiſhing and telling as in *Gath* and *Askalon*, that the uncircumciſed Prieſts and Profeſſors, and Rabble of unrighteous people may rejoyce. Is not this thy work?

And really ſo, how canſt thou have a face to deny it? Doſt not thou ſeek to *deſtroy* our *Lives* and *Reputations in the Truth*; by rendring us Apoſtates and Innovators? And what a Hurry and Pudder didſt thou and thine Adherents make, concerning *John Story*, how *we went about to unminiſter him*, becauſe we deſired him to return into the North, and firſt to be Reconciled to his Brethren, before he came and offered his Gift; otherwiſe he would go out in a contentious Spirit, to the ſowing of Strife and Sedition amongſt the Churches. Now conſider thy own work, who haſt eſpouſed his Cauſe, what havock thou makeſt to lay waſte the Heritage of God? not only according to thy Ability to go about to unminiſter Gods faithful Labourers, in the Work of his Goſpel; but alſo to unchriſtian them, by rendring them Apoſtates and Innovators. Oh! wicked Spirit and unbridled Tongue!

And

And what parallel is this? Thy Publishing of thy wicked Book against Gods People, as a common Adversary to Gods Truth and his People, endeavouring to be believed in thy wicked work; and also as it were to curse Gods Heritage from being his People and faithful Servants; if thou hadst power according to thy will, as is too evident, by the prosecution of thy wicked Work; and so art in *Balaam*'s way? I say, what parallel is this, if all had been true what thou hast written, (writing it in a malicious Spirit) to Pauls *withstanding* Peter *to his Face* before all men; which is false: It is not [before all men] but [before them all] as is to be further shewn hereafter. Did Paul publish this to the World and all men to render him an Apostate and Innovator, and all of his Spirit, who had Unity with him, as thou hast done us? Nay it is manifest, that *Peter* received and owned the plain-dealing and love of his Brother *Paul*, and felt it to come from the Spirit of Love and true-heartedness to him: And it was so far from making a breach between them, that it more nearly united them.

And afterwards *Peter* very affectionately speaks of his beloved Brother *Paul*, and of his Epistles, *in which* (says he) *are some things hard to be understood; which they that are unlearned and unstable, wrest (as they do also the other Scriptures) unto their own destruction*, 2 Pet. 3. 15, 16. As thou hast endeavoured to pervert the plain dealing of *Paul* with *Peter* to serve thy own turn, and thy false end in Printing us to the World as Apostates and Innovators, &c. And what if this be now made publick? it is a work quite contrary to thine, and from another Spirit, and to another end. O *William*! If thou couldst but see thy work and repent of it, how glad should I be! I have pitied thee, and wished thee better imployment.

And whereas thou reflects upon me in the sixth part, *p.* 21. saying: *That I act like such as have had their Education at* Billingsgate, *amongst the* Scots, *rather than under the Roof of* sober Families.

Blessed be God I act against thee, as the Lord does give me a good understanding; and see thee to be of a wicked Spirit, in *Korah's* way and State of Rebellion, and of *Cain*'s murtherous Line (I mean spiritually) and how impudent art thou, to compare my Education with the Education of the Scots at Billingsgate? I have had for this thirty years, or thereabouts, my Education in the blessed Truth, and always was, in thy best condition, thy Elder in it; and

and have never yet deſerved thy baſe language concerning my Education: And before I was convinced of the Truth, I was of better behaviour than thou now art; for I then loved good and honeſt people, who feared the Lord, and wrought Righteouſneſs in their day and Generation; and ſought and enquired after the knowledge of the Lord from my young and tender years; but thou art in a Rebellious State againſt Gods faithful Servants. Alas *William!* is this thy work, to abuſe *Me* and many grave *Ancients* in *Iſrael*, who have kept their Habitations in the Truth?-----Herein I may a little boaſt to ſtop thy mouth: Bring forth the Perſon who, this thirty years laſt paſt, can tax my Life and *Converſation*, or *Education*; that I have not had my Education ſo in the Truth, that I have been in my Life what I have Doctrinally Preached forth: I ſpeak this to the Praiſe of Gods Grace, and teſtifie in the fear of God againſt thy ſlanderous tongue. But it is like thee, who art guided by an unruly and rebellious Spirit, who haſt corrupted thy manners by thy evil words; who art turned againſt the Truth, and thy Tongue is at liberty to abuſe thoſe that have kept their Habitations in it. Thou art a quarrelſom man, and thy impudence is ſo great, that thou endeavoureſt to ſupplant the Righteous ſeed, and abuſe Gods *faithful Labourers* in his *Vineyard*, by rendring them as Apoſtates and Innovators, and ſo art miſchievous in thy undertakings; and we know thou art a falſe Accuſer, and thou endeavoureſt to ſtop the courſe of our Teſtimonies, that we may not be believed as *Chriſtian Miniſters*, by thy falſe inſinuations, who would prejudice both Friends and others againſt us, to ſtop their Ears from hearing the Truth; declared by us. O wicked envious Spirit, do thy worſt: What canſt thou do with all thy power? Gods pure ſimplicity being kept unto amongſt his people, they eaſily diſcern thee to be an Apoſtate and falſe Spirit, if ever thou hadſt a condition in the Truth. And if ever thou hadſt, then waſt thou but a *Novice* in it, and yet haſt taken upon thee a miſchievous work, to run out with thy Horns againſt ſuch as *G. F. G. W.* and my ſelf, and many others, rendring us Apoſtates and Innovators. But we truly comprehend thee to be got up into preſumption, lifted up with pride, and art fallen into the condemnation of the Devil.

And therefore it is that thou art become malicious, and haſt not kept thy firſt State in the Truth, but haſt left that habitation according

cording to thy measure which thou hadst in it: And now thou appearest in thy wickedness against the Living God, and in this State, except thou canst find a place of Repentance, thou art reserved in the everlasting Chains of Darkness unto the Judgment of the Great day.

And whereas thou reflects and despises that good Government of Christ, that the God of Heaven hath erected and established amongst us by his Spirit and Power, the ground and foundation of which, in my Epistle of Caution, I have in measure laid down, I believe to the satisfaction of all innocent Friends that fear God: Yet thy foul Spirit is so offended at this work, that thou art evil affected towards it, under the colour of Impositions and Innovations, and forcing a Conformity upon Conscience before Conviction and without Faith.

Unto which I answer, *Without Faith it is impossible to please God*: And therefore we perswade men, by the force of Truth and the Word of the Lord, to be reconciled to every thing that is good, as to good Order and Government, and not to stand in opposition against it.

And a great clamour thou makest about Government and Orders, and fillest people full of stories of this kind, and rendrest us little better in these matters than *Papists* and *Popishly affected*: And yet notwithstanding dost not set down what all these Orders are: Thou malitious man, begin from first to last, and tell such to whom thou Writes and Prints, what all these Orders are, thou so openst thy Mouth against: If they be *good in themselves*, as some of thy Friends have said and confessed, therefore why not practicable, and why should they be opposed? But ye are in confusion.

Should we not endeavour that every simple-hearted person may be informed and truly Instructed in that which is *Pure*, *Decent*, *Good*, and *Commendable*, that all things may be done in good Order, by the spirit of God, to the praise of the Name of the Great God, who is the God of Order and not of Confusion or Anarchy.

They that plead for Liberty Contrary to the pure Spirit, Life and Power of Jesus Christ, are out of the Faith, and not faithful to God. And in that state they are blind and Ignorant of Gods way, and Truth in this his Gospel Dispensation: And so they become wilfull

wilful Opposers, of that which is good in a Disobedient mind, and so call *Good Evil*, and *Evil Good*, And that Government that is erected by the Eternal God in the hearts of his people, they despise and contemn, because they are not in a Condition to Answer it, because of their sinful disobedience, and love Darkness more than Light.

And if People be *Simple-minded*, We know the *faithful-hearted* that fear God, into whom he gives a good understanding, will endeavour to inform such, as at any time may *conscientiously* scruple any thing in this matter; And we say, *None should oppose, who do not see, and who do not believe those things, which others both truly see, and to be of God*, lest they fight like blind men, but thou in thy *wilful mind* teacheſt Rebellion, and to make the minds of the simple-hearted, evill affected with the Government of God and Christ Jesus. Which he hath, and is still Estableshing amongst us, and like Jannes and Jambres, thy mind is corrupted to oppose the Truth, *being Reprobate or of no Judgment concerning the Faith*. For they that are faithful to God know us and our work who are his Servants and Ministers through his Grace Exercised in his Work, and Service; And that we are neither Apostates nor Innovators (for that's thy own condition) as thy lying Tongue would Insinuate------And that Government and Order, we have Estableshed by the Lord amongst us, is so far from the Spirit of Antichrist in the Estableshment of it, that it is no less than the product of Gods Power, and Heavenly Wisdom, which is *pure* and *peaceable* from above. But thy Folly will be fully Manniseſt, and thy shame will appear, though thou wouldst hide it, by endeavouring grosly to abuse such *Ancients* in *Israel*, as God hath clothed with his Heavenly Righteousness. I say, thy shame will appear, and thy work of Wickedness will be made manifest to all the Simple-hearted, who in their Souls truely desire to be tought by the Lord that they may be truly Established in his Righteousness.

And whereas, In thy Eigth Part (page 11.) thou hast these words; *And if this* small Tract, *as well as other* Discoveries *of* Apostacy *and* Innovation, *become as so many Darts to pierce the bowels of that Cause espowsed by those nameless persons, terming themselves* the second Days Meeting, *even as an Arrow shot at an Adventure, pierced* Ahab *between the Joints of his Harnass when disguised to*

ſave himſelf, then let us ſay, bleſſed be the God of our Salvation.

Now *William*, thy Drift & Intent, as what thou aimeſt at, we clearly perceive, and it is eaſy ſo to do; For the Darts thou ſhooteſt, thou aimeſt at Gods ſervants, the Second Days Meeting, to pierce the bowels of their cauſe, which cauſe is the *Cauſe of God*, and they are and have been concerned againſt thee, to bear Teſtimony againſt that Graceleſs ungodly Spirit with which thy heart is poſſeſſed, that ſo the Truth being eſpouſed by them, may ſtill prevail over thy Lyes and baſe Slanders in thy wicked Works, who careſt little what thou doeſt, or ſayeſt, if thou canſt but make the *Truth*, and the *Profeſſors* of it, who are exerciſed in the Work and ſervice of God, Odious; But all the ſimple-hearted, who read that Book Intitled, The Accuſer, &c. may eaſily ſee thy Lies, and Slanders detected, and thy wicked heart, to thy ſhame, made Manifeſt, that thou mayſt be read as thou art, in thy own Nature, *viz.* As an Apoſtate and Common Adverſary to Gods Truth, and his faithful Servants, who have kept their habitations in the Truth, and ſtand againſt thy deſign, which is wicked------Thou ſheweſt thou art of a Murthering ſpirit, with thy Arrows; but they are turned back upon thee again, to pierce thy own Bowels, Read *Pſalms the* 11. 2. Where thou mayſt ſee into thy Work and condition. For Loe, the Wicked bend their Bow; they make ready their Arrow upon the ſtring, that they may privily ſhoot at the Upright in heart, but thou haſt miſt the Mark, *&c.*

W. R. thou ſayſt Part 8. Page. 10. *Our Ancient Friends J. S. and J. W. when Articled againſt for not acting againſt their conſcience,* &c. And Page 3. thou ſpeakeſt of *J. W.* and *J. S.* again, and Page 6. thou ſayeſt, *There is no ground either from the Scriptures of Truth without, or the Light of Chriſt within us, to believe that any Chriſtian Profeſſor can in Truth affirm, that there are outward Preſcriptions, and Orders given forth by the Spirit of God through any one or more mortal men in this our Day, which others ought to obey or follow, whether they ſee it their Duty or no, ſo far* W. R. Anſwers. The Inſinuation of our giving out Inſtructions *to be practiſed, whilſt people do not ſee them their Duty,* is a falſe Inſinuation; for *Inſtructions of Duty* may be given out before they ſee them ſuch; as believing that God will by his Light diſcover to them their Duty therein, if they be not obſtinate, that they may practiſe them in the Light.

Perſons

Perſons not ſeeing their duty, does not make that voyd which is in itſelf their duty; Nor yet ought mens blindneſs to debar true Miniſters from Preaching to them what is their Duty; for many ſee it not their Duty, to believe the light of Chriſt in them, and yet it muſt be Preached to them, to open their eyes, *&c.*

Then doth it not plainly appear, that J. Atkinſon, and W. Rogers, are not in the light of Chriſt, and Spirit of God; but are as yet blind, and do not ſee that which is given forth from the Light and Spirit of God to be their Duty to Obey and follow? And ſuch by *W. Rogers* muſt be Accounted Honourable, Elders and Preachers; And yet in his Sixth Part, Page 12. tells us, *The Kingdom of God ſtands in Righteouſneſs, and Peace, and Joy in the Holy Ghoſt*; and tells us again in his Sixth Part. (Page 3.) of his *Inward peace with the Lord*, &c. and in his Second Page, Part, 8. there he ſpeaks of the *Government of Chriſt, who alone is Lord over the Conſcience*; and Page 10. Part 6. he tells us, He is *breathing to the Lord of* Heaven, *That we and* G. F. *may be humbled before the Lord, and* G. F. *in Partieular, that High and Lofty one, may not utterly fall*, &c.

What a mad Prayer is this! how canſt thou be at *peace*, and *breath unto the Lord*, and be thus *Wicked?* for thy Prayers are an Abomination to the Lord. And thou haſt not only Judged G. F, but (as thou ſcoffingly ſaiſt) his party alſo, to be Apoſtates; that is, ſuch as have bleſſed Unity with him in the Truth, which is the whole Body of Friends, who have kept their Habitations in the Living Truth and Faith of Gods Elect, which thou art gone from.

And by what Spirit doſt thou pretend thou haſt Peace with God, and breatheſt to God, and telleſt of his Kingdom; and yet art blind, and doſt not ſee its thy Duty to obey and follow that which is given forth from the Spirit of God? *&c.*

How can thy Spirit and the Spirit of thoſe, thou termeſt thy Honourable Brethren, be accounted any otherwiſe then a looſe frivolous Spirit.

And doth W. R. and thoſe that Encouraged him to publick his confuſed Books, ſtuffed full of *Contradictions*, and with a Rabble of *falſe charges* (as hath been ſhewn in other *Anſwers* in Print) believe, that they proceeded from Gods Spirit, when he doth not ſee

it to be his Duty, *to Obey that which is given forth from the Spirit of God?* are you all of his Mind?

And he saith, Speaking of the Unction, *That by it all things are known.*

And yet he doth not see it his Duty to Obey that which is given forth from the Spirit of God: For this is applied to *William Rogers. J. Story, J. Wilkinson,* and *their Followers,* for he doth not mention any others, who are thus Blind, that they do not see; *for we who are the Members of that Body which Christ is the Head of, do see it is* our Duty *to* Obey *that which is given forth from the* Spirit of God *in our day.*

Do we not Read that under the Dipensation of the Law, which came by *Moses, the Priests lips were to preserve the Peoples Knowledge, and to be Instructers to the People in all things pertaining to that Dispensation, that the People might not be Ignorant of the Law of God, but might fully know it; And where they doubted in any thing, that Priesthood was to Compleat their Knowledge in it, that they might not plead Ignorance in any thing contained in the Law to be done,* for God was able by his Spirit, then both *Immidiatly* and *Instrumentally* by his *Priesthood,* appointed under that Dispensation to Instruct them fully; and none then could say, they did not see, or they did not believe what was the mind of God under that Dispensation. But those that wilfully stopped their *Ears,* and shut their *Eyes,* least they should *hear* and *see,* understand and *obey* the will of God, who *Rebel'd against the Spirit.* And such came to be hardined in their Sins, and *Rebel* against the Truth, and *despise* the Government of it, as *Korah* and his Company in the *Conspiracy* against *Moses* and *Aaron,* &c.

Much more now in our day under the clear *Gospel Ministration,* may the *Israel of God* be fully *Instructed* both Immediately and *Instrumentally* by his Spirit, in all things pertaining to the Doctrine and Discipline of Truth and Gospel Government, that their hearts may be subject thereunto: and they need not plead Ignorance, and say, I see not this, or I believe not this, and, If I do this, or Obey t'other, it will be a blind Obedience, and I shall do it without Faith or sight. I say, none need plead thus, and upon this ground, and with their *blind Minds* and *dark Understandings* in their *Disobedience, oppose* Gods People in what they both *see and believe to be given forth by his Spirit.* For Christ hath enlightned them

them all, and hath poured his Spirit upon all Flesh, that they may *see and perceive that which is given forth from the Spirit.*

Therefore we do affirm, that every Imprejudiced simple-harted Friend, waiting and following on to know the Lord in his *Light* and *Spirit*, will grow up in the *Faith*, and not oppose the *Faithful* in their *Faithfulness* towards God, in what he makes known of his Will. And so the *Simple-minded*, will mind the Lord and his power, which will preserve them in Unity and fellowship with the Brethren the *Members of Christ in* the *Spirit* and *Light* according to their growth in the Truth, and if at any time there be any *Conscientious Scrupling* concerning any thing as to matter of *Discipline* or *Government* or any thing else, they will be desirous and willing to *Ask Counsil of the Lord*, and in Gentleness and Meekness of his *Faithful People* in sincerity without Opposition, as the *Corinthians* did to *Paul*, who *answered them concerning the things they had wrote to him*, that they might be Convinced and helped in matters pertaining to *Faith* and *Conscience.*

And where did ever the *Jews* say to *Moses* and the Prophets, They were not convinced, and did not see it their Duty to follow and obey that which they declared from the Lord to them? And also where did ever the Disciples of Christ say, We are not convinced, and do not see it our Duty to follow and obey that which thou Commandest us. And forasmuch as it is on Record, that the *Apostles* and the *Elders* wrote their *Orders* and *Decrees*, and *Traditions* to the Churches, where did ever the Churches and true believers tell the *Apostles*, and the *Elders* they did not see, nor believe, and had not Faith in their words, and therefore it was not their Duty to Obey that which they writ, and spoke to them from the Lord, by his Spirit; but called it Imposition, and blind Obedience, this always was a marke of the *false Apostles*, and *Christians* who opposed the true; and it was and is the Devil that did, and does blind People now, that they do not see their Duty to God, to do what he commands them.

Are the Ranters excusable, because they say, they do not see or believe the wickedness they commit to be sin or evil? Will this excuse them in the the day of Judgment? take warning and take heed.

Must not the *secrets of Men be Judged by Jesus Christ, according to the Gospell, which is Preached to, or in every Creature under Heaven?*

And

And canst thou, and thine Abettors be excused in your wilfulness, and wicked rebellion against God, and his People, under pretence, that you do not see nor believe? Nay, *William*, thou and you are seen, and your wicked work is weighed in the Ballance of Truth, and found too light, and Woe and Misery from God will be your Portion, except you Repent.

Your Nakedness doth appear for want of anointing your eyes with eye-salve, that you might see, *&c.* For truly, since you went from the Light of Christ, by which you were convinced; by which all God's People are now at this day kept in Unity; I do plainly see with that eye-salve God hath given me, that you are got into a Spirit of *Rudeness*, *Lightness*, *Scornfulness*, and *despising those that truly fear the Lord*; so that it is enough to convince every sober-minded person, what Spirit you are led and acted by, that they may see with the Light of Christ, how you are fallen from the *pure truth of the Gospel* into *Looseness*, like so many Waymarks for God's people to shun, &c.

W. R. Thou makest a great Pudder and muddlest thy head about our Orders in part 8. p. 5. and twice in pag. 6. And about outward prescriptions in the same Page twice; and pag. 10. there thou art at it again, and speakest of Decrees and Prescriptions twice over; then pag. 13. thou art at it again, *&c.*

Answ. But *William*, why dost thou make such a confused noise about our Orders, as though thy Head was amazed! And dost so worry them with thy muddled Head, that thou hast not been able to give a perfect list of them, (though it has been of thee demanded, *What those* Orders *are, that our Friends have* imposed *upon you*) For with thy own muddled *Head* thou thinkest to *muddle* others *Heads* with thy making a noise about our Orders, Prescriptions, Decrees and Government; but neither thou nor *J. S.* nor *J. Wilkinson* have yet given a full and particular Account of them, *what they are*, and stated them aright, with the day when, and the Year they were given forth, that people might have seen them, together with a Catalogue of thy own, J. Wilkinson's and J. Story's Decrees and Orders, *what they are*; thou shouldst have brought them forth, that people might have seen them, and been able to judge of them. So give over thy making a *Noise*, and *Clamouring*, and *Brawling* against our Orders, Prescriptions and Decrees,

creeſe, as long as thou doſt not diſcover them all to the people what they are; that people may not be deceived by thee; and pin their Faith on thy Sleeve; for in this thy empty work, thou haſt but been beating the Air.

And as for the *Fruits of a Careleſs, Looſe, Libertine, Dark Spirit*, *W. R.* with all his I.'s in all his Writings hath not proved againſt *G. F.* but hath manifeſted them to be the *Fruits of his own Spirit*, whoſe **Tongue is become no ſlander**, nor words of any Credit with them that fear the Lord.

And *J. Wilkinſon* and *W. Rogers* have not anſwer'd *G. F*'s Queſtion yet (though *W. R.* be at it again in his 8*th* part, pag. 8.) viz. **Whether or no an Heavenly Member of Chri.'s Body** (*that is*, ſuch as are born again of the *Spirit*, and of the *Immortal ſeed* by the *word* of *God*) **turns to Duſt, Yea or Nay?** For *G. F*'s Query was not about an *Earthly Member*, nor an Earthly Corruptible Body; but an *Heavenly Member*.

Part 8. pag. 2, 3. *W. R.* ſays, *It's the duty of ſome*, &c. *to pin their Faith on the ſleeves of* C. T. &c. Again, *This ſmall Tract is now written for the ſakes of ſuch among the people called* Quakers, *as are not yet Principle'd to pin their Faith upon other mens ſleeves.*

Anſw. Are not the ſpreaders and the ſellers of *W. R*'s malitious Books, the *pinners of their Faith upon his ſleeve*? And yet they are ſo confuſed, that they will not ſtand by him in it. But it was always my Judgment to Judge ſuch, as Pin their Faith upon thy ſleeve, or *J. S*'s, or *J. W*'s, or upon any elſe. For the Faith of God's Elect ſtands in Chriſt, the Author and Finiſher of it. And what need was there, that any one that reads my Book againſt thee, ſhould pin their Faith on my ſlieve?

But *W. R.* haſt not thou Judged us often over in thy malitious ſlanderous Book, to be Apoſtates and Innovators? Was not this a juſt ground for me to declare thee to be of *Korahs* Spirit, and of *Cains* Line? And if thou haſt not in thy Book rendred us ſuch, as **Apoſtates and Innovators** (unto which I refer the Reader) then clear thy ſelf if thou canſt; or elſe the Burthen of my words in my Teſtimony againſt thee in that Spirit, thou writ that Book, muſt certainly lie upon thee. And herein I have not wronged thee, I affirm it, and ſtill charge thee in the ſame true Judgment, to be of *Korahs*, and *Cains* Line, to be ſealed down under Eternal Judg-

ment

ment and Condemnation, from God for ever, except thou Repent; and we stand over thee in the Authority of God's Power, and of such as Abet to thee, and adhere to thee in that Malitious, Proud and Lofty Spirit, thou art entred into.

W. R. saith, part 8. pag. 5. *That 'twas safer to have a Dependency on this measure (of Christs Light) in our selves, than to have an Eye out to the measures of others.*

Answ. Hath not *W. R.* shewed his Darkness and theirs, that incouraged him to Print his Book? For can any see the measure of the Spirit of Christ, and his Light in others, but by the measure of the Spirit of God in themselves, in which they come into Unity? But where did ever either I or any of our faithful Brethren bring any to look, and have a Dependency upon the Measure in others, and neglect the measure of the Spirit of God in themselves, by which they should be guided to become the Sons and Daughters of God? This was never our Principle, but thou wouldst insinuate such a thing.

W. R. And in Part 8. pag. 10. thou speakest of *a Visible man to be an Eye to see for the rest of the Body*; and pag. 11. thou bringest the same; and Part 6. pag. 16. thou art muddling thy head again about the same thing, and tellest of a late Doctrine, *viz. Have your Eye to the Brethren.* And sayst further, *The substance of this Doctrine hath of late been publish'd also in Publick Meetings*, &c. *As in the Natural Body the Eye is placed to see for all the rest of the Members, so also in the Spiritual; and hath been explained so, as it hath been sometimes taken, that* G. F. *is an Eye for the whole Body, and other times, as if some other Persons were an Eye for a Meeting*, &c.

Answ. But who have publish'd these Doctrines (whom thou hast so backbited in Print) thou hast not named their names; so must I *pin my Faith on thy sleeve* for the proof thereof. But hath not my *Caution to the simple-hearted, that they should not be deceived by thy lying slanderous Book*, tormented thee and thy Spirit, because of thy wicked Works? And doth not *W. R.* think himself to be *an Eye to his Brethren*? And doth he not take himself to be an *Eye for* John Story, J. Wilkinson, and the rest of the *Seperate Company*? And have not they made him their Eye, and Tongue, and Mouth to Publish their Writings, and Words, and *their silly false Certificate*? Or is their *Body* without an *Eye*?

But

But the living Members, which are the Church, and the *Body* o *Chriſt* which he is *head* of, he hath given a Spiritual Eye unto; for he is their *Eye* by his *Light* and *Spirit*, and *without him we can do nothing*: By which *Light* all Members do *ſee* for themſelves, and to edifie one another in the moſt Holy Faith.----And I would have all people to have an *Eye* from *Chriſt in themſelves*, that they may *ſee* both thy Spirit, and thy Books, which many do now more fully ſee, than before.

W. R. ſaith, in Part 6. pag. 3, 4. *When I conſider what Multitudes of the weaker ſort of people, are apt to be deceived, by Embracing Shadows inſtead of Subſtance, and Lies inſtead of Truth,* &c. *it hath been one motive amongſt others, occaſioned me once more to appear in Print.*

Anſw. Hath not *W. R.* appeared here to make the *weaker*, and them that are *apt to be deceived* (to *believe* him to be a *ſtrong man*) and an *Eye to ſee for them*, that which they are not able to ſee for themſelves, nor help themſelves who are *weak*? ſo doth not he pretend here *to ſee for them*, and *to be a ſtrength to them*? which he ſays, *Hath been one motive amongſt others, occaſioning him once more to appear in Print*? ſo hath he not made himſelf a *Seer*, or an *Overſeer* here among *others*; which thing in effect, he Judges in the *Body of Chriſt*, of which *Body* we are.

Now doth not here *W. R.* confound himſelf? For why ſhould not thoſe *Weak*, *hear for themſelves*, and *ſee for themſelves*, with the Light and Grace of Chriſt, which thou *W. R.* confeſſeſt to be *ſufficient*? And doſt not thou ſpeak of an *Unction within them, by which all things were known*? Part 8. pag. 11.

But *Is not this the occaſion that thou once more appeared ſt in Print*, that thoſe Weak, and ſuch as are apt to be deceived, may look at thy Writings? For thou doſt not ſay, they ſhould try thy Writings by the Light, and Grace of Chriſt within them, (in the Third and Fourth Pages, Part Six.) But is it not really thy mind, that they ſhould believe thee, to ſee for them, and help them, and to pin their Faith on thy Slieve? If not, to what end is thy Writing? For if thou ſeeſt neither for their Body, nor for the ſeparate Meeting; what doth all thy Scribling then ſignifie?

W. R. Part 8. pag. 10. *That the Grace of God is ſufficient, and that every one is to be left to their own meaſure.* Thou needſt not tell us that, who obey it.

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But the living Members, which are the Church, and the *Body* o *Chriſt* which he is *head* of, he hath given a Spiritual Eye unto; for he is their *Eye* by his *Light* and *Spirit*, and *without him we can do nothing*: By which *Light* all Members do *ſee* for themſelves, and to edifie one another in the moſt Holy Faith.-----And I would have all people to have an *Eye* from *Chriſt in themſelves*, that they may *ſee* both thy Spirit, and thy Books, which many do now more fully ſee, than before.

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W. R. Part 8. pag. 10. *That the Grace of God is ſufficient, and that every one is to be left to their own meaſure.* Thou needſt not tell us that, who obey it.

And whereas thou goest over and over in thy Book, telling us of *G. F's Party*; but this is from thy malicious foul Spirit. We are not such a Party as thou wouldst insinuate, but are for Christ, and all his Believers in the *Light*, which is the Life in Christ Jesus, before *Parties* were: And that in the Light, Grace and Spirit of Christ, we might all exalt Christ, both in *Males* and *Females*, and by it we may know him to Reign in all our hearts.

W. R. And whereas thou keepest a *Railing* against the *Second Days Meeting* in several places in thy Book.

Answ. I must tell thee, the least *Babe* in Christ, that is of that *Meeting*, hath an Understanding with the Light and Spirit of Christ, to *see* over thy *foul Spirit*, and its Works: and God hath given them the *Spiritual* Judgment to Judge them both. And thou shalt proceed no further, but art detected, and thy *Folly* will be made manifest to all men that hear or see thy Books. And the God of Heaven and Earth hath suffered thee a while, that when thou hast *run* thy *Race*, he may fasten his *Hook* in thy *Jaws*.

And how dare *W. R.* Part 8. pag. 6. say, *That the Second Days Meeting is Guilty of the like Crime, of that nameless* Book, that *W. P.* answered? Whereas *Ellis Hooks* his name was set to the Book, on the behalf of the *Second-Days*-Meeting; whose Credit did go as far as *W. R*'s, and farther, among them that fear God. And others also of us do own it, and will stand by it.

And *W. R.* Part 6. pag. 9. speaks, *Of* Saul's *hearkning to* Samuel *the Prophet*, &c. *Which he thinks, should be a warning to* G. F. *and others of his Party, to hearken unto the Word of the Lord that came through his Servant* John Wilkinson, *on the Twentieth Day of the Sixth Month*, 1675. *on this wise*, viz. *To Repent and turn from your Proceedings, and leave Gods people to the Order of his Gospel and Command; and that if they would not, then the Lord himself would break them, and turn them one against another about their Orders*; so far *W. R.* of *John Wilkinson*.

Answ. But neither *W. R*'s, nor *J. W*'s Words do answer the Light of the Spirit of God in our Consciences, to believe his words, as the *word* of the *Lord*, which proceeded from his *Imaginations*, and *lying perverse Spirit*. For all the Believers in the Light, which are the Children of Light, are in the Glorious *Order* of his *Gospel*, the *Power* of *God*, and *Command*; and others are exhorted to it.

And

And *J. Wilkinson* might see, (and thou also if thou and he will believe Truth) that he is a *false Prophet*; and his *false Prophecy* is come upon himself. For how many hath the Lord broken off from them in the *North*, and also in the *South*? And through thy Wicked *Printings*, many have come to see with the Light of Christ your Wicked Spirit, and its Work: And especially when they see *J. S*'s and *J. Wilkinson*'s *Orders* of giving power to meet; and those that would not take them, but would meet without their Power and Orders, were called *Usurpers of Authority*.

And many of these *Simple-hearted*, which were ensnared by *Subscribing* to them, are come off from them, and have given *Certificates* against *J. Story* and *J. Wilkinson*, which *W. R.* saith, *It was an Endeavouring to uncover the pretended Nakedness of them*, (to wit, his Brothers or Brethren) *sending Certificates abroad thereof, Spread amongst Friends and Enemies*.

Now I do understand, that those *Enemies* were such, as *J. W.* and *J. S.* had deceived and drawn into a Seperation, or did Abet them; and the *Friends* were the faithful that kept to Christ their head, and did not follow *J. S.* nor *J. Wilkinson* in their Seperation. And to such they were sent, that they might see, how they had been betrayed; and as a Warning to others, that they might not be deceived as thou hadst been. So the *Spreading* of those *Certificates* according to the mind of those, who had been seduc'd into a joyning with the *Seperate Meeting*, and were brought off through Gods Great Mercy, was to the honour of God, and good *Caution* to others. Neither were they *Printed*; but sent amongst *Friends* and thy own *Company*. who are gone into Enmity, and so become *Enemies*. This is no Parallel to the *Printing* and *Spreading* thy Wicked Book with *Ham's Spirit*, to the dishonour of God and grief of his good People, rendring them *Apostates* and *Innovators*, &c. (belying them) and so telling and publishing thy slanders as in *Gath* and *Askelon*, to the gladding the hearts of the Uncircumcised, and so manifesting thy own shame in going about to slander such as God hath Clothed, *&c.* And my Book stands still a Witness and a Testimony upon thy head, and those that encouraged thee, against your foul Spirit.

And is there none come off in *Wilts* and *Bristol*, since the 20th of the Sixth Month 1675.

I say, is there none come off from *J. Story*, *J. Wilkinson*, and *W. Rogers*? Yes surely, Let *Wilts* and *Bristol* speak whether none there have come off from them, and testified against their foul Spirit.

And *W. R.* unjustly compares *J. Wilkinson* and his *false Prophecy with* Samuel *the Prophet against Saul, which he thinks, should be a Warning to* G. F. *and others to hearken to* J. W's *false Prophecy*: We have *taken Warning* but it is concerning thine, *J. Story*'s and *J. W*'s Spirit, and do *warn* others to reject his *false Spirit* and *Prophecy*, which if we should have believed, then we might have Repented of it as some have done.

And so *W. Rogers*'s and *J. Wilkinson*'s own party is broken to pieces, as the *Certificates* aforesaid manifest, and Gods People are setled and established upon the Rock of *Christ Jesus*, and by the *Certificate* that followeth, you may Read *J. Wilkinson*'s Apostacy; how he kept not his first Habitation. And was not *J. Story*, and is not *W. Rogers* of the same Spirit with him.

A Certificate

From William Gandie *in Relation of some words in discourse between him and* J. Wilkinson *at* William Gandies *house some Years Past, concerning the Persecution that was made by the late Act against* Conventicles, *and how liable such as I* (*to wit* William Gandie) *who had a meeting twice in the Week at my house, were liable to suffer, because the Informers did know certainly where to find us, but said* J. Wilkinson *to me, we have taken a Course in* Westmorland, *to prevent the informers for having their Prey upon us, for we appoint our Meetings in Private places as Gills and Cloughs, where we think they cannot find us---- Then I asked* J. Wilkinson *how they did appoint their meetings, whether Publickly,* &c.--- *And* J. W. *said no, privately one to the other,---And then how such Friends should know, who might not be acquainted? or not be at the meeting*

ing, And J. W. *anſwered, they kept ſome one on a Hill, as a Boy, to give ſuch Friends Notice by ſignes, as by the Hat, or ſome ſuch like ſignes, whither they might repair to the Meeting----And further* J. W. *adviſed me, to put the Meeting at my houſe, to meet under a great Oake, that ſtands before my door in the* Lane *or* Kings *high way, which would prevent them of Twenty Pounds due for my fine,* &c.

This is as near as I can remember the Words that paſſed betwixt us.

Now I have often heard that William Rogers *was about to Print, but I hoped they would not have been ſo very Wicked, thus to ſhew their Enmity; but they will have their Reward.*

So in this Day we may Bleſs the Lord that we have been preſerved from that Spirit in our Countie.

Cheſhire *the 9th*
of the 2d Month William Gandie.
1681.

W. R. ſays, Part 8. Pag 14. *Not one Iota of an Order approved by* G. F *s Party can be Diſpenſed with to maintain the Ancient fellowſhip of the People* called Quakers.

Anſwer, But W. R. *hath not ſhewed* wherein, nor what all theſe Orders are, nor our Ancient fellowſhip: This is but his empty Clamour like the Reſt. And

Part 8 Pag. 13. W. R. ſaith. *whether ſuch of* G. F's *party, as declare Dis-union with another Perſon on the meer foot of that other Perſons Conſcientious refuſal to propoſe the Intention of his* Marriage *to a Meeting of Women Diſtinct from Men, be not a Badge of* Apoſtacy, *&c.*

Anſwer, This *W. R.* would inſinuate, but hath proved nothing with his dark queries, nor named theſe other Perſons, who do Conſcentiouſly refuſe. And pag. 15. he ſpeaks of his Declarations of the Ancient Brethren, *&c.* exalting Chriſt over all in *Male* and *Female*

Female, the hope of Glory, *&c.* And why should not Christ in the *Female*, as well as the *Male*; or why should not faithful Women have a sight into the Marriages in the Covenant of God? And how can any Person Conscientiously refuse or deny it.

And is not *W. R.* so high and lofty, that *he and his followers do scorn to lay a Marriage before Christ in the* Female, *as well as in the Male, or before the faithful Women as well as the men, though in their Meetings they may be Distinct or apart from the men, as absent in the Body, present in the Spirit one with another.* That so *W. R.* hath not yet prov'd *Seperation.* For some of *J. Wilkinsons* Party have called the *Womens-Meetings* an *Idol*; I am a Witness of it.

Part 6. Page 4. *W. R.* speaking of *Opposers Recriminating Reflections*, &c. saith, *it hath been one motive among others Occasioning me once more to appear in Print: and one part of my End therein is, that some short Discovery may be made of the ways and means, by which some simple-minded have been betrayed*, &c.

And he further speaking of the *Second Days Meeting in London*, saith, *These few Lines shall remain on Record to the Infamy and shame of such as have approved the aforesaid Books or Papers.*

Answer, W. R. *This shame and infamy* will *remain upon Record* against thy self and thine Adherents. And must not these thou calls *simple, insnared, betrayed Friends, pin their faith on thy sleeve to unbetray them?* But who the *simple betrayed Friends are, what they are betray'd in, and what our Recriminating Reflections* are, thou hast not here named. And,

W. R. Thou sayst, Part 8 Page 11. *The sense I have of the snare attending many through Conformity to other mens Lines made ready to their hands in blind Obedience*, &c.

Answers. But who are those that are Conformable to other Mens Lines made ready to their hands, and where are the Lines they are Comformable unto? Why hast thou not Printed them all? or must I pin my faith on thy sleeve in this also? But what! *W. R.* who *appearest in Print, for the simple and betrayed*, is not the *Grace of God* within, and the Light of Christ sufficient, *by which all must* be kept to their own, to see Christ their Saviour, that they need not look at thy *Lines made ready to their hands*; which instead of *undeceiving* them, will *deceive* them the more.

And as for the *Second Days Meetings* all thy *brawlings* and *Clamours*

mours againſt the Friends Concern'd in that Meeting, they in the Lords Power do not regard, as knowing thy words to be of no Credit with them that fear the Lord.

And *W. R.* are not all the Books, that thou haſt Printed againſt the Faithful (in which thou haſt ſhot all thy *Wicked Darts* with thy foul Language) like unto *J. Story* and *J. Wilkinſon's Condemnation* thou drew up for them, which thou calledſt a Rattle *to pleaſe Children*? And could there have been more *Wickedneſs* known in Man and *Diſſimulation*, than that way? For was not thy Intent thereby to *deceive*? And was not that a mark and a Badge of thy great *Apoſtacy from the Light of Chriſt and his Truth*? But the Children of the Light, neither thou, nor *J. Story*, nor *J. Wilkinſon*, were able to *deceive*; And therefore thou Roareſt now like a *Bull in a Nett*, and reproacheſt ſuch Faithful Friends, as here deſired thy Eternal Good.

And all thy Printed Books are like unto the *Rattle* thou ſpeakſt of *to pleaſe Children* (and they muſt be *Children* indeed, and *ſimple*, and *Betrayed* from Chriſt and his Light, that believe thy *Rattles*. But all that walk in the Light, and are grafted into Chriſt, ſee over thee and them, and thou canſt not deceive them. And therefore thou art in ſuch a Toſs and Tempeſt, and in a fretful, Reſtleſs Spirit.

And what *W. R*! Wouldeſt thou have a Meeting to wait upon the Lord to Manifeſt thy *Words*, *Works* and *Spirit*? The Lord hath ſufficiently diſcovered both thy *Words*, *Works* and *Spirit* by his Eternal Power and Spirit, and judged them. Thou ſayſt, *Thou art for Peace*; Then call in all thy *Dirty Wicked Books*, and Condemn them. And do not oppoſe the *Light* of Chriſt and his *Grace*, the *Truth* and the *Spirit* in his people, nor the Goſpel, the power of God in Men and Women, which hath led them to Chriſt and God, to meet in his *Power* and *Spirit*, by which they are gathered to him, to take care of Gods Truth (which is their Duty) that he be not dishonoured, and the Camp of God may be kept Clean; And to ſee that all *Marriages* may be performed deſently and in Order, that Chriſt in the *Female*, as well as in the *Male* may have an *Eye* in them, that both *Male* and *Female* being Faithful to God may be *Meet-helps* together in Truth and in Righteouſneſs and Holineſs in Chriſt Jeſus.

But

But if thou dost proceed, and goest on, *Gods Eternal Sword of his Spirit is drawn against thee and that Spirit that takes thy part*; and therefore be warned. For its Judgment is begun, and his *Sword* will not be *put up*, untill it hath perfected its Work: And when thou feelest it *cut*, and the *Terrors* of the *Lord upon thee*, for thy Wicked Works sake; in which thou hast cryed Peace, Peace, but instead of *Peace, Peace*, nothing *but Destruction* will come upon thee.

Then *William*, O the Horror! when the *Vengeance* of *God* is upon thee for abusing people with thy *deceitful Rattles*. Then remember the *tender Bowels* of them, that sought thy Eternal Good, and would have reclaimed thee; for hadst thou kept to the Witness of God, and Judged *J. S.* and *J. W.* thou hadst never followed this *Disorderly Spirit* of the *Son* of *Perdition*, *which is exalted above all that is called God* in thee, which seeks to betray Gods people and his Truth (*Judas* like) to the World.

But if ever God should be so Merciful to thee as to bring thee down to his Witness in thy self, thou wouldest Lament the Day that ever thou espousedst that Spirit, that led *J. S.* and *J. W.* from the Truth, and so turned against the Faithful Friends and Children of the Light.

W. R. Thou goest over and over in thy Books with slighting Expressions against our Church-Government, and that in a lofty scoffing despising way: But I must tell thee, Christ who is the Governour hath established by his Light, Power and Spirit, his Government in the hearts of all his Children of Light, who are living Members of his Body, his Church, which he is the living head of; and the Gates of Hell shall not Prevaile against it. And by Christs Light in themselves every *Male* and *Female* in the Church sees their service and their Duty to God.

And *W. R.* Thou art busying and mudling thy head about *G. F*'s Trade, thou hadst better let *G. F.* and his Trade alone, who never did Dispise the smallest honest calling upon Earth.

W. R. says Part 8. pag. 8. Let *G. F.* know whether he can receive it or no, that probable the Name of a Quaker might not have been despised so much by many as it now is, had he but followed the example of *W. D.* and other his fellowlabourers, keeping at some honest outward calling, instead of mudling his head to bring about a Conformity

Conformity to his outward Orders. For I am fully ſatisfied in my Conſcience, that that noiſom ſcent that hath riſen like ſmoak from the bottomleſs Pit, hath been occaſioned from an Antichriſtian Promotion of his outward Orders; ſo far *W. Rogers.*

Anſw. Now the Reader may ſee this Mans Spirit, he hath not given a Catalogue of theſe outward Orders, that the Reader may ſee them. And his Clamorous Tongue is but from his Antichriſtian Spirita nd Evil Conſcience, and the noiſom ſmoak of his bottomleſs Pit; but he cannot darken Gods Air; for the Sun of Righteouſneſs is ariſen with healing in his Wings, which ſhines over all; but God will judge him for his foul Language, and hard ſpeeches; for many weapons have been formed againſt *G. F.* ſince he was about 19 years old, and moved of the Lord to forſake all, and to follow the Lamb.

But how can *W. R.* tell and be ſo confident that *G. F.* hath not ſome concerns in the outward Creation, having a Family? He hath not proved the Contrary, which he muſt do, or elſe ſtop his Mouth for ſhame; for if he had not, how is it, that he hath been under ſufferings and exerciſes ſome Years in ſeveral Courts for not paying Tithes, and his quoting *W. D.* in the caſe, is meer flattery.

But what outward calling was that *J. Story* followed, and *J. Wilkinſon*, (when they were at *Briſtol*? let Friends of *Briſtol* and *Wiltſhire* ſpeak, where they were, and what it was,) whom he calls his honourable Brethren! and how have they kept the Name of a Quaker from being deſpiſed there! What a malitious Spirit guides thee to defame (if poſſible) *G. F.* that dear and faithful Servant of God, who through his Grace hath been ſuch a Faithful Inſtrument in his hand, that by him thouſands have been converted to God through the Goſpel committed to him, and have been *ſhod* with the preparation of it to *defend* them from the *Briars* and *Thorns*, the Exerciſes and Troubles of this evil World, to bring them to Peace with the Lord. And the Authority of God is with him ſtill to preſerve him to ſtand over the *Devil*, and thy *foul Spirit*, and all the *Agents* and *Inſtruments of Iniquity*; whoſe *Life* hath been preſerved through great ſufferings. And thoſe wicked *Darts*, which have been *ſhot* at him by thee and ſuch *Apoſtates* and *Envious ones* as thou art, have *recoiled back again* into

their own evil Souls. And who yet ever hated him and scorned him as thou dost, that ever prospered as to Godward, but in the end *perished* and *withered?*

And *W. R.* thy *disdain* and *folly* and *malice* appears in Reflecting about *G. F.* his *following no outward Calling*, who is in his *Calling* and *Service* exercised with all his might, that in the end he may give up a blessed and faithful account through the Eternal *Spirit* of the Ever-living God of his *Calling* and *Service*, he was in his young years called unto, forsaking all other *Callings* and *Concerns* in this World to do the Work he was *called* unto; and is still in his *Calling*; and who in this our day hath *travelled*, *laboured* and *suffered* more on *Truth*'s Account, than he hath done? Who is still *spending* himself, that in the end he may be spent in the Work of it, and lay down his head in Peace and Joy in the Lord. And I am sensible, that all the Witnesses of God in his Tabernacle will arise to judge and witness against thee and thine Abettors in that *foul Spirit*, by which you are acted to Blaspheme God, his Truth and faithful people. And now if *W. R.* by outward Orders, means the Men and Womens Meetings, which *G. F.* and many other faithful Brethren and Elders in Christ, were moved in the Power and Spirit of the Lord to direct people to set up such Meetings, did and do answer the Spirit of God, in all that fear him; and with the Spirit of God we witness the Authority of them to be the Power of God; And we do witness with the Spirit of God a great service in them and for them to see and take care for the Poor, and for the Widdows and Fatherless; and to exhort and admonish such that walk not according to the Gospel of Christ Jesus, or cause his Name to be dishonoured or blasphemed. And to see that all that do Marry, have their Relations Consent, and be free from Intanglements with all other Persons in Relation to Marriage; and to see, that the Widdow and Fatherless, be not wronged in their Estates in Marriage. And we do not limit the Faithful Women in Jesus Christ from their exercise and care in such things, but that all things may be seen to be done in Truth and Righteousness, to the Praise and Glory of God. And these be the outward Orders *W. R.* speaks of, that stink, and are so noisom, like the smoak from the bottomless Pit, and from an Antichristian Promotion in *W. R*'s Eyes and Nose; I tell him, we will stand by them

them in Gods Power and Spirit againſt his wicked ſpirit; and God will Judge him for his foul and wicked words.

W. R. Thou ſaieſt, part 6. p. 5. 22. what is frequently brought to thy Ears, *&c.* and thou ſaieſt witneſs the Perſecution raiſed againſt *J. S.* & *J. W.* and proceeding againſt *John Ainlce* at a Quarterly Meeting in the Iſle of *Ely*. And I really pitty *J. A.* that he ſhould ever have given the leaſt occaſion wherefore ſuch a wicked adverſary as thou art ſhould be an advocate for him againſt us. Alas Poor *J. A*! once Dear to me; my Soul wiſhes thee well.

But why did not *W. R.* ſet down the matter of Fact, that the Quarterly meeting had againſt *John Ainlce*, together with the informers Names, that brought theſe things to his Ears, and not to hide them under his dark Curtain? But has *W. R.* ſent his informations to the ſaid Quarterly meeting, that the informers have given him, that he might know the Truth of it, before he publiſht it to the Nations in Print? But we can expect little otherwiſe but General Clamours from this Spirit.

And it is a groſs abuſe, and ſlender to ſay that ever Perſecution was raiſed againſt *J. W.* & *J. S.* by the Children of Light, but they ſought their good; who willfully reſiſted all tender Admonitions. And though with thy Wicked Spirit thou over and over ſmiteſt at *G. F.* and other Faithful Elders; yet both he and many others can ſay, Many Weapons have been formed againſt him and us, by Apoſtates and prophane: But the Lord ſaith, no Weapon that is formed againſt thee ſhall proſper; and every Tongue that ſhall riſe up in Judgment againſt thee, thou ſhalt condemn. This is the Heritage of the Servants of the Lord, and their Righteouſneſs is of me, ſaith the Lord: ſo God has Reſtrained the Weapons, and he gives Spirit and Power to Condemn thoſe Evil tongues, as thine, that riſe up in Judgment againſt them.

And ſomething I have to ſay concerning that Scripture thou bringeſt *Gal.* 2. further to manifeſt thy folly, 6 part, p. 5. *W. R.* thou ſaieſt, if the meer Diſcovering of Nakedneſs by ſome profeſſor of Truth againſt another be a Sin, then doubtleſs *Paul* was a ſort of ſinner in leaving it on Record, that he withſtood *Peter* to the face, becauſe he was to be blamed for his Diſſimulation, read 2d. Chap. of the *Gal.* To this I anſwer that from the 14. verſe of the ſaid Chapter we learn, that *Pauls* reproof was before all

Men, *&c. Anſw.* This proof *W. R* brings to cover himſelf in Printing of his book, and to abuſe the faithful; And this proof he brings for a looking-glaſs for *G. F.* to behold his face in, as he ſcornfully ſays. And now reader trie his Doctrine, whether it be not a proper Looking-glaſs for himſelf, and his Company. For 1ſt. did *Paul* publiſh what he blamed *Peter* for, and withſtood him in? and did he ſpread it up and down in the Nations, yea and beyond the ſeas, as *W. R.* or ſome of his Abettors have done? and have not ſome Prieſts and profeſſors got them, that are Enemies to the Light of Chriſt? let *W. R.* prove, that *Paul* did publiſh a book againſt *Peter*, as he hath done againſt Friends; and *Pauls* leaving it upon Record, was in his Epiſtle to the *Galatians*, and was not that the Church of Chriſt there? And therefore I put *W. R.* to prove it, that *Paul* did publiſh and ſpread his book among the unbelieving Jews, or Gentile-*Galatians*.

Now we muſt trie *W. R.* with the Scripture he brings, that the Reader may ſee how he hath abuſed the Scripture.

For in the 2d. Chapter to the *Gal.* verſ. 14. to this he ſaith, that from the 14. verſe of that Chapter we may learn that *Pauls* reproof was before all men. But let *W. R.* take his Looking-glaſs, and ſee whether he learns any ſuch thing, in the 2d. Chap. to the *Gal.* verſ. the 14.

The Apoſtles words are theſe; But when I ſaw, that they walked not uprightly according to the Truth of the Goſpel, I ſaid unto *Peter*, before them all, *&c.* Now *before them all*, who were *them all*? were they all the believers then preſent? he doth not mention here (all men) but ſays, before them all, who were them all? were they not them that were preſent? for here is not the Word, *Men* in this verſe; and the Reader may ſee that *W. R* has manifeſtly wronged, and falſifyed the Scripture here.

And *W. R.* goes about to confirm it, and ſaith, If any ſay *Paul* did not Publiſh it in *Gath* and *Askalon*; To this He ſaith, I Anſwer that from the 14th verſe of the 2d chap. to the *Gal.* we learn, that *Paul*'s Reproof was before all Men. But *W. R.* and his *we*, have not learn't this from that Scripture, neither did *W. R.* learn there, that he ſhould Publiſh his Book in *Gath* and *Askalon*, neither that *Paul* Publiſht that which he blamed *Peter* for in *Gath* and *Askalon*; which thou Fallacioufly bringeſt to cover thy Spirit, but inſtead

of

ofcovering thy ſelf, thou haſt tumbled thy ſelf over and over in the Dirt, and ſhewed thy own Nakedneſs.

W. R. ſays, Part 6. pag. 5. Tis frequently brought to my Ears, that our Oppoſers common diſcourſe is, that I have written a wicked Book againſt the faithful Friends of Truth; that if all I had therein written were true, yet the Spirit that gave it forth muſt be wrong, and the ſame with *Hams*, becauſe it diſcovers the Nakedneſs of a Father.

Anſw. But if therein he alludes to the 5th Page of my Book, he perverts my Words, and the Intent of them; for I do not ſay, it diſcovers the Nakedneſs of a Father, as he hath Malitiouſly Writ; but my Words are theſe, That *W. R.* hath endeavoured to uncover the Nakedneſs of ſuch as once he accounted his Brethren and Elders, or Fathers, whom God hath cloathed. For thou haſt not, neither canſt thou uncover the Nakedneſs of ſuch Brethren, and Elders or Fathers, to preſent them Naked to the View of the whole World, by Publiſhing of thy Book ſo that herein thou haſt really done worſe then *Ham*, for he wickedly and really uncovered his Fathers Nakedneſs; but thou wickedly endeavoureſt to do it, or ſo to preſent it to the View of the World, to make the Uncircumciſed rejoyce; ſo that thy Sin herein is doubled; for thou haſt repreſented the thing which really is not ſo in it ſelf, that is, they are not Naked, but Cloathed with Gods Righteouſneſs, whom thou haſt repreſented to be Naked; but haſt diſcovered thy own Nakedneſs, and herein thou haſt exceeded *Ham*, who diſcovered a real Nakedneſs. And alſo thy malice and wickedneſs in it hath exceeded his, whoſe work as I ſaid in mine, may be ſaid to have been a haſty raſh Action, done on a ſudden, without premeditation; but thou haſt long premeditated, and laboured to bring forth thy wicked Book in Print, and endeavoureſt to betray and deceive Peoples minds, that they may believe thy Lies, Juggling and Legerdemain, in this matter

Chriſtopher Tayler

Poſtſcript

Poſtſcript.

SInce theſe Sheets were written, I have ſeen three Printed Sheets from one Thomas Criſp, *a man outwardly unknown to me, but that he is of an evil Spirit I know well, and as I am credibly Informed, he is one of the old Apoſtate Quakers, that went out from Truth many Years ſince; for they ſay he was once convinced of it, but never ſince had the happineſs, becauſe of his evil heart, to return into it again, as I am informed, but went on ſtill backwards more and more, and was Married by a Prieſt, and pleads for Gods allowance to him in ſo doing by his Spirit, and alſo pleads for the liberty of paying Tythes by the allowance of Gods Spirit, and alſo for the uſe of the Language Truth diſowns, as in the ſecond Part of* Babels *Builders, p. 5. and in all this would cover himſelf under the Notion and Profeſſion of one of his Brother* William Rogers *his Chriſtian Quakers; Now let the Chriſtian Reader conſider, whether thoſe aforementioned were the Principles of our Ancient Friends and Brethren, who came forth in the beginning in the great Authority and Power of God; and doth not this envious Spirited man, appear ſtill to be in his Apoſtacy from the Truth? doth not his Language and Principles bewray him, to be no friend to the truly Chriſtian Quaker? And it may be he thinks now he hath a grand opportunity, by his joyning with his Brethren,* W. R. J. Pennyman, *&c. in their Rebellion and gainſaying the Truth, to become a kind of dark ſect-maſter, amongſt their (ſo called) Chriſtian Quakers; but they are blind indeed; who cannot ſee ſuch an Idle-headed Apoſtate as this man is, who would draw Diſciples after him, by reproaching Gods Truth and People.*

His

His three Sheets are by him called [*the ſecond and third Part of* Babels *Builders*, &c.] *wherein his Idle brain hath been at work, and he hath uſed my name, or the Letters of it eight or nine times over; And his Text againſt me it ſeems is out of the 3d page of my Epiſtle of Caution*, &c. *where ſpeaking of dear* G. F. *abuſed by* W. R. *I affirm that ſtill he is made Inſtrumental in the hand of the Lord to bring forth bleſſed things for the ſervice of God, and his Truth, from the Oracles of the Divine Breath*, &c. *This* T. C. *cannot endure to hear of, no more than his Brother* W. R. *becauſe they would have him and thouſands more that fear the Lord to be accounted Apoſtates, and ſo render them dead, and their Divine breath ſtopt, and ſo altogether uncapable to bring forth bleſſed things for the Service of God and his Truth; but that is certainly their own Condition, ſpeaking perverſe things in a heady, wilful mind, againſt ſuch as through the Grace of God have kept the true faith of Gods Elect, who cannot be deceived by their ſpeaking perverſe things againſt us, but now Reader obſerve his forgery, in his 2d page, ſpeaking of our Idol* G. F. *his Laws, and would inſinuate thoſe he calls* G. F. *his Laws to be an Idol, and me to be an Idolator to Adore them as from the Oracles of the Divine breath, and in the 4th page, he ſpeaks of my having given* G. F. *unfitting titles, and names, but tells not what they are; and in the 12th page, he is highly offended that I ſhould affirm that* G.F. &c. *are the beſt among the Quakers, or the beſt of Gods ſervants; ſee his baſe fooliſh Spirit: what has this* T. C. W. R. J.P. &c. *done in their time for God in his ſervice? have they ever been Inſtrumental to turn one perſon to Righteouſneſs, ſince they were called Quakers? or when did any of them Print any thing for God, before they begun to puſh with their horns againſt us; Now they are become Champions, ſuch as they are, to draw from the Truth into their own Condition who are*

Apo--

Apostatiz'd from it as much as in them lies, and so are the Ministers of the Devil and Antichrist, like ravening evening Wolves and Bears they wait to meet with their Prey, and devour the Righteous seed, but God will confound them, and their wicked design, and we trample in the power of God upon their evil Spirit, if they do their worst. And as Christ Jesus said to Judas, that Traytor, That thou dost, do quickly; so that they do, let them do quickly, that when they have done their wicked work without repentance they may go to their proper place.--- And as for my adoreing G. F. *and his Laws, it is an ignorant, sottish, Idle, Childish Story; I knew before thou* T. C. W. R. *I Pennyman, were called Quakers how to Adore and Worship the true and living God, and stil do know how to love and dearly to esteem such Ancient Elders and Friends as were and are still Instrumental to bring forth blessed things for the service of God and his Truth; and this is done by a Divine breath,* &c. *and thus to affirm is neither to Adore or Worship Men or Things, but to Assert the Truth, which thou hast not disproved with thy scandalous lying breath, and thy lyes and slanders are detected, and I charged thee to make thy charge good wherein I am such an one as Adore* G. F. *and his laws, as thou calls them; bring thy proof, or eat thy words; for thou hast grosly perverted mine, as the Reader may see; and the least thing thats done by the weakest Instrument in obedience to God's Will, is by a Divine Spirit or Breath, which thou scoffs at, and falsely callest it, Adoring or worshiping* G. F, *and his laws,* &c. *and I lay it upon thee when thou Prints again, to set down this Idol what it is, and such as thou calls* G.F, *his laws, set down a Catalogue of them all, for people will not else I hope be satisfied to pin their Faith on thy, or thy brethrens sleeves, to believe your bawlings against them, as if they were some mishapen Monstrous things, Now* T. Crisp, *I must tell thee, thy cause is naught, and thy brethrens*

threns alſo, and thy and your Battle of Wickedneſs will come to an end, and I pray God preſerve his People unto himſelf from your muttering, peeping Counſels, who lye in wait to deſtroy the ſimple-minded with your Craft and Wickedneſs; and this is my Teſtimony, that your Work is wicked, and the God of Heaven is highly diſpleaſed with you; and if I ſhould never more in my native Country appear in Print, or however I may in this outwatd World be diſpoſed on, I ſay, I affirm in the preſence of God, that thou T. C. W. R. J. Pennyman, *and all the reſt, who in their hearts and ſouls have reſolutely Eſpouſed your Cauſe againſt* G. F. *and thouſands others, both Elders and Friends of Truth, that though for a while, the Lord may ſuffer you as an exerciſe and tryal to his People, yet your wicked Rebellion and gainſaying will come to an end; and except it be poſſible you can find a place of Repentance, your end will be miſerable; and this Teſtimony I leave behind me, however the merciful, good and moſt gracious God may diſpoſe of me. Oh! my native Country, how dear is my love to thee! Praying that the Lords holy Truth may ſtill prevail in thee, and that my Friends and Brethren in the Truth may be kept faithful in it, that his Glory may ſtill ariſe, and his Power prevail, ſo that this Nation may be as a Nurſery to the Nations about it, to ſend forth Rigbteous and Faithful Plants with ſucceſs into his Vineyard, that thouſands and ten thouſands may be alarm'd by the ſound of Truth, to come out of their Graves of ſin and unbelief, to the Reſurrection, and Salvation of Jeſus Chriſt, Amen.*

The 8th of the 9th Month, 1681.

Thomas Criſp ſaid, *That he hath paid* Tithes *lately*; *and that the Spirit of God did or might allow him to pay* Tithes *or* Marry *by a* Prieſt; *And that by the ſame Spirit of God another might be required not to pay them, or not to do the ſame things.*

This *Thomas Criſp* ſpoke the day and Year aboveſaid, and conſented to have it Writ and Printed; and took a Copy of the aforeſaid Words.

Witneſs

John Field, Jun.

See what an *Agent W. R. J. Story* and *J. Wilkinſon* have gotten, who is a falſe, wicked perverter of the Truth and of Friends Ancient Teſtimonies in the Truth in the beginning. Oh monſtruos! To ſet the Spirit of the Living God againſt it ſelf! Did we ever thirty years ſince, and ſince to this day, Preach for Doctrine, and tell People, *The Spirit of God did or might allow them to pay Tithes or Marry by a Prieſt; and that by the ſame Spirit of God another might be required not to pay them, or not to do the ſame things?* Here the *Reader* may ſee their Confuſion and Blaſphemy againſt *Gods Spirit* and *Truth*, what they would

would be at under the Pretence of *Liberty*: ſo that at the laſt (for ought I know) they may commit groſs *Evils*, which Truth Condemns, and ſay, It is their *Liberty*, and *God allows them to do it by his Spirit, though others may be Judged for it*; And ſo by this wicked principle uſher in all manner of *Ranteriſm*. Alas! how miſerably blind are thoſe that cannot diſcern theſe mens wicked and ungodly deſign, how mad and wicked they are to make void the *Croſs* of *Chriſt*, and wreſt the Truth to ſerve the Turn of their own *Licentious Spirits* and *Carnal Minds*. And I doubt not but ſome of theſe *Brawlers* againſt us, are got too far with their *Liberty* into the *Ditch* already to their own deſtruction, who do not deſerve the name of a *Quaker*.

And now at this time, when we are expos'd to great ſufferings by *Impriſonments*, *ſpoiling of Goods*, &c. for theſe Apoſtates *T. C. W. R.* and their Adherents to be ſo malitious, as at ſuch a time as this, to render us *Odious* to the World by ſpreading and Printing their defaming, lying, and ſlanderous Books againſt us: All ſober *Readers* may ſee, how the *malitious mask* is taken off theſe *Babel-builders*, and ſo their Spirit is ſeen to be the ſame with thoſe old *Apoſtates*, that are gone before them; And that they do but hypocritically deceive People in pretending themſelves to be *Quakers*, who are none, nor *Children* of the *Light*, as may be ſeen by their Books and Principles; And from that meek Spirit of Life and Truth they are gone; and under pretence of exalting Chriſt and his Kingdom, they are *exalting ſelf*, and with it are oppoſing the Order of the Goſpel, and the Law of the *Spirit* of *Life*, which is in Chriſt Jeſus: and their *wicked Spirit* and *Work* is to be Judged out of the *Camp* of *God*.

John Story being asked, *why he did not hinder* William Rogers *from Printing his great wicked Book against us?* in my hearing he Answered, That William Rogers was such a Strong Wilful Man that if he set upon a thing, he would do it, if all the World set against him. So that *W. R.* may see what Esteem *J. S.* (his great *Elder* and *Brother*) had of him, if he spake not in Hypocricy at that time.

And *W. R.* what is that Honour that thou so often over and over in thy great wicked Book giveth and applaudeth to *J. Story* and *J. Wilkinson*? is it from Above or from Below, Spiritual or Temporal, Heavenly or Earthly? Answer Yea or Nay.

Against

Againſt W. R's *Charge of Popery, and others.*

WHereas *W. R.* 8th Part Pag. 3. as in many other places, Chargeth us with Popiſh Principles and Practices. And Page 5. reflects on learning from Authors. And in particular *R. Baxter*, as if *G. F*'s Cauſe were at a low Ebb, in being beholding to him and Preſbyterians. To theſe few words at preſent. *G. F*'s Cauſe is no more beholding to him and Presbyterians, *&c.* than to *W. R. J. S.* and *J. W.* &c. when they confeſs to Truth againſt themſelves, or practiſe it, and yet blame it in others. To that purpoſe I cite *R. B.* and others, who in his Hiſtory of Biſhops and Councils, ſpeaking of ſome Papiſts, ſays, he cannot believe they were ill men; wherein I compare his Charity (though accounted of the riged Sect) with *W. R*'s, though owning Univerſal Grace, yet excluding *Micha*'s Mother from his, and though the Presbyterians now joyn with *W. R*'s abettors, againſt Womens Services in the Church, yet formerly they did not ſo; But ſtood for them, as ſome alſo of other Perſwaſions. As D. *M. Sutcliff* Dean of *Chelſy* Colledge, a Cheiftain for the Church of *England*, proves from a Sermon of theirs on *Rom.* 12. 8. ſaying, unleſs they have Deaconeſſes, they exclaim that the Church is maimed, (and condemn all other Churches) becauſe Widows are Members of the Church, as a Body, ſhewing mercy, *&c.* And the ſaid Doctor confeſſes, that Ancient Churches, divers of them, had Widows and Virgins, but not as Officers (which Titles we ſtand not for, * nor ſingle life, nor other circumſtances, which vary with times, but ſubſtance) And ſays, if ſuch were reſtored, they would reſemble Nuns. But *Junius* a great light in the Proteſtant-Church, as ſome call him, in the place cited already, ſpeaking of Deaconeſſes, ſays, they did partake

C. 1. Sect. 45.

False semblant, &c. c. 6.

* *Ibid. cap.* 13. *from Act.* 13. 1. *Cap. maſſ. Muſculus Soc. Com. Of the Nature and Adminiſtrations of the Church lib.* 2. c. 4.

of

of the Miniſtry or Deaconry, as far as Women were fitter for it. And that ſome footſteps of this remains in Hoſpitalls, *&c.* where Nunes ſometimes are placed for ſervice, as Rubbiſh of a decayed houſe. And wiſhes that the Miniſtry of Women were reſtored, according to the Rule of God's Word, the Examples of the Ancients, and the Lawes of Charity. This to ſtop the ſcorn and aſperſion that I read in Popiſh Authors. For beſides *Langley*'s Abridgment, a Proteſtant, I name three other Proteſtants beſides theſe here; And could do many beſides in time, I Queſtion not *Henoch Clapham*, who writes alſo againſt the Puritans (as *Sutcliff*, ſome whereof were for Deaconeſſes; as appears in his Epiſtle Dedicatory to the Arch Biſhop, in K. *James*'s Reign, yet confeſſeth that almoſt all grant eaſily that there were two ſorts of Deacons, or Church-ſervitors, the firſt of men *Act.* 6, 3, *&c.* 1. *Tim.* 3. 8. the ſecond of Women, 1. *Tim.* 5. 9, *&c.* *Rom.* 16. 1. And that they attended the ſick and impotent many held. So hee. But ſome as the Prieſts cry Popery, Popery, as Papiſts cried Hereſy, Hereſy, to people Ignorant of thoſe things; without any proof? but as Thieves in the head of the Hue-and-cry; by their ſuſpitious clamours to cauſe the honeſt man to be taken that they may eſcape. As may be ſeen in a piece with G. *W.* I have writ in anſwer to a Prieſt about *Durham*, about Juſtification. And in an anſwer to a Prieſt in *Scotland* by *Geo. Keith*, called, *Quakeriſm no Popery*. And now ſeeing theſe men cry Popery, but prove it not, I ſhall in ſhort at preſent prove our Aſſertions not Popery from the Chieftains againſt Popery, *viz.* D. *Whitaker*, and *Juell* againſt *Bellarmin* and *Stapleton*, the Great Popiſh Polemic Doctors. The firſt *Whitaker*, ſays, not only *Peter*, but any the meaneſt Miniſter can impoſe and bind the Conſciences of men, not as Author, but as Miniſter; but I find not in him, or any other, the Condition if they be convinced. Nay, on the contrary, I find in *Urſin* aſſented to by *Panæus* and *Junius*, all eminent Proteſtants, a diſtinction of ſin againſt Conſcience, and ſin not againſt Conſcience,

Cave, Gualter, Bucan.

Clapham Brief of Bible, 2. Part. Staff. 13.

Controv. 4. *q.* 7. *l.* 2. *n.* 3.

Explic. Cat. de peccat. Act. diſt. 3.

ſcience, grounded on 1 *Tim.*1.13. with whom *Beza* agrees; that Ignorance is a ſin, though not ſo great. The like with *Brentius* an Eminent Proteſtant alſo, and *Theophylact*, called a Father, on *Joh.*9.41. and ch.15.22. *Juel*, *Act.* 27. againſt D. *Cole*, affirming ignorance to be the Mother of Devotion, cites *Auguſtin* on *Pſal.* 33. ſaying, the Kingdom of Ignorance is the Kingdom of Error, *Origen*, that the Devils have poſſeſſion of them that are Ignorant. *Toletan* Council, that Ignorance is the mother of all Error. But the Libertin Doctrine is, If Ignorant of, or not ſeeing it our Duty, that is free from Conviction, then free from Error, free from ſin, free from Satan, free from Church cenſure, *&c.* And then is not Ignorance the mother of Freedom from ſin and Satan. And how comes that ſhort of the Papiſts, That its the mother of Piety, as they ſay, This is the Conſequence, that Ignorance is a ſafe State, though Chriſt ſayes, the blind may be led into the Ditch. I know of none that ſay among us, follow us blindly without any ſight at all. But to keep the ſingle eye open, to ſee in meaſure, to ſee whom to follow, as they follow Chriſt. For if they abide in darkneſs, loving darkneſs rather than light, and hating it by which they ſhould ſee, 'tis through their evil deeds: And if their fooliſh heart be darkened, 'tis becauſe they liked not to retain God in their knowledge, though that which may be known of God is manifeſt in them. And if given up to believe a lie, tis for not receiving the love of the truth, but having pleaſure in unrighteouſneſs, Theſe canſes of Ignorance in Apoſtates from truth are declared by the Scriptures, & Primitive Doctrine. And if it hath been declared, you are not Condemned for what you know not, but for what you know and diſobey. It is to be underſtood only Comparatively, as in the places above quoted; and that the time of Ignorance has been winked at. 1. *Cor.* 4. 4. *Paul* ſaith, I know nothing by my ſelf (or I am not Conſcious) yet am I not hereby juſtified. And *Beza* (no friend, but great Oppoſite, to Papiſts) on that place ſaith, This ſaying of *Paul* is to be reſtreined to a certain ſuppoſition; For Spirits both are to be

Beza on the place. In Obenheim pugn. Expoſ. pag. 607.

Origen on numb. hom. 27.

Conc. Tolet 4. *can.* 24.

*Joh.*3.19.

Rom. 1.2.

2 *Theſſ.* 2. 10, 11.

*Act.*17.30.

Larger Notes.

be judged; and we ought to try our selves, whether we be in the Faith. Neither also doth the Apostle Condemn private Judgments of Charity; and much less either Civil or Ecclesiastical Polity.

But enough of this at this time (one may think) to ballance with a private uncharitable Judgment, that our Doctrin and Practice is Popish; without any other proof, but that *W. R.* is so perswaded, he hath said it and the people must pin their Faith on his sleeve. His Authority is all, as all Authors; thereby he charges us virtually with them all in Gross, in the lump. But let us see them single, to be tryed, seeing herein we must be tryed by them; for as Erronious Doctrin must be tryed by the Scriptures, as they say, and Spirits by the Spirit; So Popery being that which came up under the Pope, and generally opposed by Protestants, can only be proved to be such by their Authors.

Possevinus in Atheismis cap. 13.

For *Socinianism* denying the divinity of Christ, a gross Error, yet is not Popery. And Papists holding the Contrary is not therefore Popery, but was before Popery, Truth. So herein he has also but exposed himself an evil surmiser to those he has exposed us to as such. For whose sake also this is, to prevent the poison of prejudice and jealousy, than which nothing is more fallacious and unjust, according to the *German* Proverb. To which agrees the Greek vers. signifying that

Gault. on Jon. 1.

Argwon ist. ein Schalck.

τὸ δοκεῖν διαβολὴν ἐ σχεμείζο τοῦ ποιεῖν.

More devilish slanders arise from thoughts than deeds.

Proverb. 18. 17. *He that is first in his own Cause seemeth just, but his Neighbour cometh, and searcheth him.*

A lover of Truth, *R. R.*

FINIS.